

THE SHEKEL

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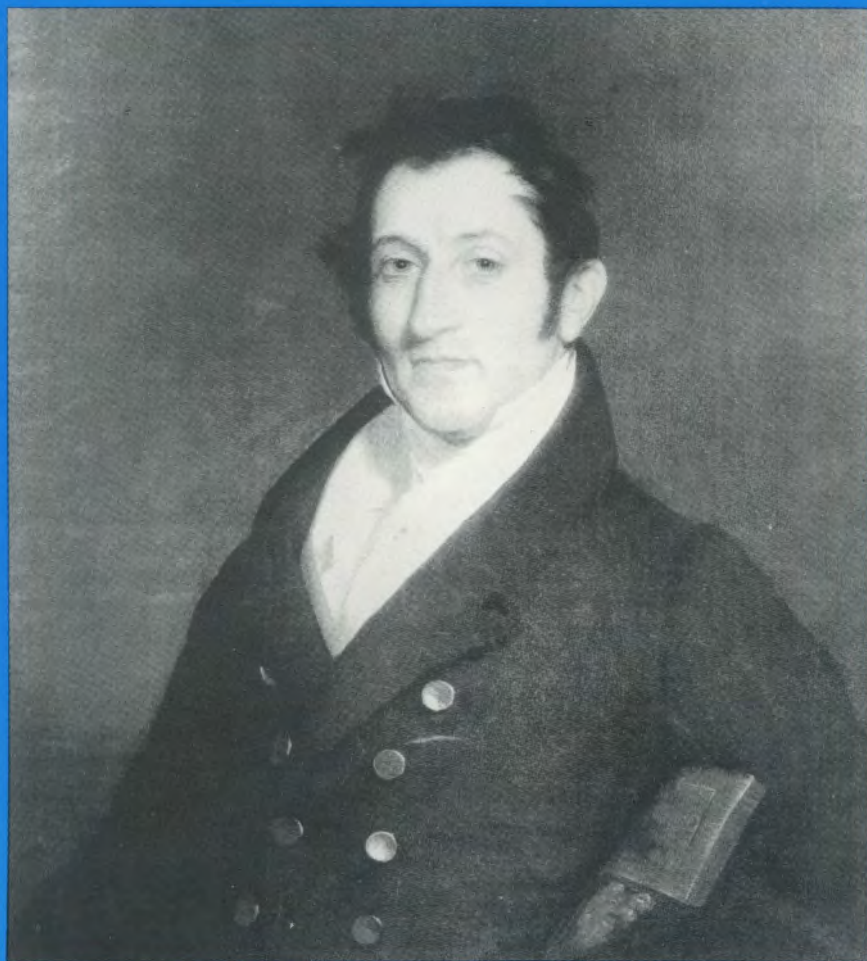
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Colonel Mendes I. Cohen

OUR ORGANIZATION

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The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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The President's Message *by Moe Weinschel*



Dear Members:

Greetings & Well Wishes for the Holiday and New Year Season. AINA has managed to hold its own during these past years of duress. By exercising economics in our operations, we have been able to maintain a stable membership that has balanced new membership with normal attrition. Much credit must go to our 'Southern Division' Florence & Ed Schuman, who as a team (Florence, Treasurer/Membership and Ed as Editor) work out of their home and watch our finances like hawks. They are celebrating their fiftieth Anniversary in January and truly deserve our heartiest congratulations for achieving this significant milestone and for all the dedicated effort expanded on AINA.

In December I attended the NY International Numismatic Convention at the World Trade Center in New York. I visited the Young Numismatists meeting conducted by Larry Gentile. He introduced me as 'Mighty Moe' and I did my best to pass on interesting and encouraging information about our hobby. It is very rewarding to see and hear the youngsters at these meetings. There were about 35+ in attendance, and we were thanked for the many numismatic goodies donated by AINA members and distributed at the free meetings. The NYINNC donated the breakfast and lunch and the meeting room for the kids. We left knowing that they were in good hands and the future of numismatics is assured through these donations and continued efforts by the 'elders' in the hobby and Larry Gentile continuing his marvelous work.

This brief episode left me with nostalgic feelings about the "old days" of the Greater New York and the Greater Florida Numismatic Conventions. We did find it rewarding to meet and greet our many numismatic colleagues, (collectors, dealers, hotel and convention personnel etc.) and now to enjoy the warmth of those memories.

Perhaps this will ignite a desire in some of our younger members to become more active in a Great Hobby and reap the rewards of leadership, friendship and a true enjoyment of collecting and trading information. If it does, call me, write me or Email me. I promise to reply and help in all possible ways.

Shalom, *Moe*

We encourage visits to our WebSite: <http://amerisrael.com>
Email, ainany@aol.com - Ed Schuman: feathers@bellsouth.net

Colonel Mendes I. Cohen by Mark Van Winkle

Colonel Mendes I. Cohen is a name that may be vaguely familiar to many 20th century numismatists, but is usually only remembered today because of the hoard of Virginia halfpennies he purchased toward the end of his life. He came from a Baltimore family that originally immigrated to America from Bavaria in 1773 and which has occupied an important place in the Jewish community and in municipal life since the early years of the nineteenth century. But Cohen deserves much wider recognition than the purchaser of the hoard of Virginia halfpennies, as he formed one of the premier coin collections sold in the latter half of the 19th century.

Cohen was born in Richmond in 1796, the same year George Washington declined to run for a third term - and John Adams was elected president. He enlisted in the army at the age of 16 and served along with his older brother as members of Captain Nicholson's Company of Fencibles and fought in the defence of Fort McHenry during its bombardment in the War of 1812. The bombardment of the fort inspired Francis Scott Key to write the "Star Spangled Banner."

He was identified with the struggle for political rights of Jews in Maryland (1818-26). After the war, Cohen spent a few years in the family banking business, J. L. Cohen Jr. & Bros. and also at the Baltimore Fire Insurance Company. But in 1829 he retired from business and embarked on a six-year grand tour of Europe and the Middle East, visiting almost every country in these regions, including Palestine. Cohen became the first American to carry the flag up the cataracts of the Nile. He was a prolific writer and his letters and diaries provide researchers a rich source of information about Jewish life in the countries he visited. While abroad, he collected numerous antiquities and relics, objects which after his death became the "Cohen Collection of Egyptian Antiquities," which was donated in 1884 to Johns Hopkins University.

Upon his return to the States, the governor of Maryland conferred the title of Colonel on Cohen, and when war broke out with Mexico, he actively served again at the age of 50. He served one term (1847-48) in the Maryland House of Delegates, and became vice-president of the Hebrew Benevolent Society, which he served for over twenty years. He became prominently identified with the establishment of a Jewish hospital in Baltimore and later became a director of the Baltimore and Ohio Railroad. It is believed his signature may possibly appear on some early share certificates of this company.

But as stated, Cohen is primarily remembered today because of his purchase of a keg of Virginia half pennies. It is uncertain just how many of these coins were in the hoard, but certainly more than 2,200 pieces. The keg was apparently buried in the early days of the

Revolutionary War and then forgotten until being found again in Richmond sometime before the Civil War. All of the coins were sparkling Mint State pieces with full or nearly full red color. During his lifetime, the Colonel wisely sold only a few halfpennies at a time in order to not to depress the market. His heirs continued this practice over the next fifty years until the last of Cohen's antiquities and a few remaining coins were sold at public auction in 1929.

In that sale, the auctioneer dumped all of the remaining Virginia halfpennies, estimated at some 2200 pieces in one lot. The coins sold for a few cents apiece, flooding the market and depressing the price of the colonial issue from then on.

Colonel Cohen's collection of coins was sold in late 1875 by Bangs, Merwin & Co in their offices on Broadway, in New York City. Edward Cogan cataloged the sale with his usual terse descriptions, using phrases such as: "Uncirculated" "Exceedingly rare" and "Good for date." But the coins were the real stars, not Cogan's cataloging skills. Colonel Cohen did have memorable coins, not only from the United States, but England as well, Washington pieces, Indian Peace Medals and Assay medals, an extensive run of gold coins and an impressive collection of proofs and proof sets. The most significant date run among U.S. silver was his silver dollars which included an 1804. This piece was famous enough in 1875 to warrant a seven line description from Cogan, in which he guaranteed it to be "original" and stated the coin has every appearance of having been struck in the year of its date. The VF coin sold for the substantial price of \$325 to Henry Adams of Boston and later was owned by Lorin Parmelee and in this century by Willis Dupont. It was stolen from DuPont in a famous robbery in 1967 and finally recovered in April, 1993.

The total price realized for this landmark 19th century sale was \$9744. A plated edition of the catalog was printed and is rare, being highly prized by bibliophiles. Browsing through the pages of the Cohen catalog, one gets a sense of the far reaching interests of Mendes Cohen the banker, world traveler, soldier, public servant, antiquarian and a person proud of his Jewish lineage.

Rembrant Peale was one of the original members of the National Academy of Design and a founder of the Pennsylvania Academy of Fine Art. His portrait of Col. Mendes I. Cohen is on the front cover of this issue. The illustration is of the Virginia halfpenny.

The Shekel wishes to acknowledge Heritage Rare Coin Galleries in Dallas, Texas, publisher of the Heritage Insider Magazine, which featured this article on Colonel Mendes I. Cohen in their September-October 1998 issue, from which this condensed version was taken. Also to our regular contributor, Peter S. Horvitz, who brought the article to your editor's attention.



Uncovered Facts About The Balfour Declaration

In an attempt to extract Britain from its agreement with the French on joint administration of Eretz-Israel (in accordance with the Sykes-Picot agreement), Nahum Sokolow was sent to Paris in May of 1917 to meet with Jules Cambon, the Secretary General of the French Foreign Ministry. The British saw the securing of French approval for Zionism as the first stage in rescuing Eretz-Israel for themselves.

Cambon wrote a letter to the Zionist leader on June 4th, 1917, representing the first official Great Power statement in sympathy with Zionist goals.

The critical sentences are:

"... it would be a deed of justice and reparation to assist, by the protection of the Allied Powers, in the renaissance of the Jewish nationality in that Land from which the people of Israel were exiled so many centuries ago.

...The French Government, which entered this present war to defend a people wrongly attacked, and which continues the struggle to assure victory of right over might, cannot but feel sympathy for your cause, the triumph of which is bound up with that of the Allies. I am happy to give you herewith such assurance."

This led England to consider a Declaration which would promise British assistance in the upbuilding of a Jewish National Home in Eretz-Israel, but to stipulate that the civil and religious rights of the non-Jewish populations be protected. At the insistence of the Secretary for India, Edwin Montagu, an anti-Zionist Jew, a clause was included guaranteeing the status of Jews in other countries.

The negotiations began in early 1917 when Mark Sykes, Assistant Secretary to the War Cabinet, was given responsibility for Middle Eastern Affairs. He had been very dissatisfied with the agreement secured some months earlier with his French counterpart, Georges Picot. In particular, he wished to extrapolate Britain from its commitment to a joint administration with the French over Eretz-Israel. He looked to the Zionists, as representing a small people with demands for self-determination, as the vehicle for rescuing Eretz-Israel for sole British control. Moreover, with the allied war effort failing, Jewish influence was considered critical.

A declaration of sympathy with Zionism would help Britain win support, not only from the Jews but also from those governments with whom the Jews had influence, in particular the United States of America and Russia. In October, the British Foreign Minister received reports that the Germans were about to issue their own declaration of sympathy with Zionist aims, and consequently he recommended to the British Cabinet to pre-empt them promptly.

At the time of the declaration, the British army was already in southern Eretz-Israel and just one month later Allenby led his troops into Jerusalem. The combination of these events led many to believe that the British statement was the realization of Herzl's charter.

In a letter from Louis D. Brandeis to Richard Gottheil, first President of the Federation of American Zionists (1897 - 1904), the second paragraph of the letter states, "with the Declaration (Balfour Declaration) and the British advance in Eretz-Israel there is ground for congratulations." Brandeis had been elected Chairperson of the Provisional Executive Committee for General Zionist Affairs in 1914, after he had been won over to Zionism by Jacob De Haas. During this period he was active in securing funds for the Jewish communities of Eretz-Israel and in Europe. However, following his appointment to the United States Supreme Court in 1916 his role became more passive. Nonetheless, during 1917, he used his influence on President Woodrow Wilson to support the Balfour Declaration.

The Balfour Declaration, 2 November 1917 was written by Arthur James Balfour, British Secretary of State for Foreign Affairs and was addressed to Lord Rothschild for the English Zionist Federation following considerable discussions between the parties over a declaration in sympathy with Zionist aims.

Five separate drafts of intent were considered before the final one presented and written to Lord Rothschild.

Zionist Draft July 1917

1. His Majesty's Government accepts the principle that Palestine should be reconstituted as the national home of the Jewish people.
2. His Majesty's Government will use its best endeavors to secure the achievement of this object and will discuss the necessary methods and means with the Zionist Organization.

Balfour Draft August 1917

His Majesty's Government accept the principle that Palestine should be reconstituted as the national home of the Jewish people and will use its best endeavors to secure the achievement of this object and will be ready to consider any suggestions on the subject which the Zionist Organization may desire to lay before it.

Milner Draft August 1917

His Majesty's Government accepts the principle that every opportunity should be afforded for the establishment of a home for the Jewish people in Palestine and will use its best endeavors to facilitate the achievement of this object and will be ready to consider any suggestions on the subject which the Zionist organizations may desire to lay before it.

Milner-Amery Draft 4 October 1917

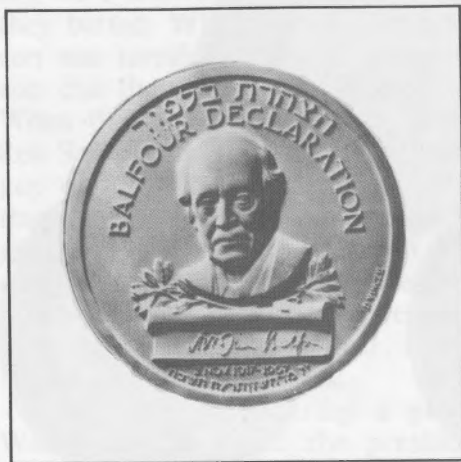
His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish race and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed in any other country by such Jews who are fully contented with their existing nationality (and citizenship).

Final text 31 October 1917

His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

The Declaration was approved by the French, Italian and Japanese governments as well as by President Woodrow Wilson for the United States.

In 1967, fifty years after this official expression of support for the establishment of a home for the Jewish people in Palestine, the Israel Government Coins and Medals Corporation issued the Balfour Declaration Jubilee medal in three versions: Gold, Silver & Bronze..



The Balfour Declaration became the basis on which the Mandate over Palestine was awarded to England by the San Remo Conference in 1920 and became ratified by the then League of Nations.

Jewish Contributions to the Introduction of Jackie Robinson

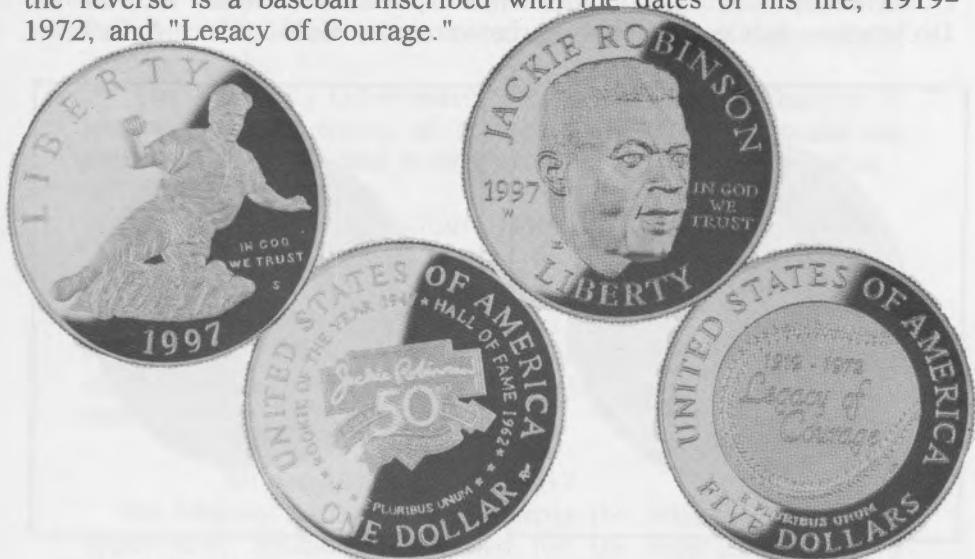
by Peter S. Horvitz

Adapted from the Big Book of Jewish Baseball

by Peter S. Horvitz and Joachim Horvitz: New York S.P.I. Books, 1998

The coming of Jackie Robinson to the-Major leagues in 1947, is one of the seminal events in the history of the United States. It marked the end of the forward advance of prejudice and racial privilege in this country and the real beginning of the civil rights movement that eventually would bring real changes and real advancements in racial justice. Many others before Robinson had requested, demanded, begged, or insisted on change in the condition of the black man or woman in this country. But, through the nature of his own talent, the nobility of his own character, and the convergence of certain historical events, Jackie Robinson opened a door for himself and his people that had never been opened before and opened it in a way that it could never be shut again.

It was most appropriate that in 1997 the United States issued commemorative silver one dollar coins and gold five dollar coins to mark the fiftieth anniversary of this event. The one dollar coin shows Jackie sliding into home on the obverse. The reverse depicts the official patch which every major league baseball player wore on his uniform during the 1997 season. The five dollar coin shows a mature Jackie facing slightly to the right. Above his head is his name. On the reverse is a baseball inscribed with the dates of his life, 1919-1972, and "Legacy of Courage."



Most believe that the story of Jackie Robinson began with the name of Branch Rickey. Branch Rickey was certain to become the major mover in Robinson's arrival. But he was not the initiator of the idea of introducing black players into the major leagues with the intro-

duction of Jackie Robinson. This honor must go to Isadore H. Y. Muchnick (1908-1963), a Jew and a member of the Boston City Council from 1941 to 1947 and the Boston School Committee from 1948 to 1953.

Isadore Muchnick was a native of the Boston area. He was a graduate of the Boston Latin School, Harvard University, and Harvard Law School. From 1932, he was a practicing attorney. Muchnick was elected chairman of the School Committee in 1952, making him the first Jew to head the Boston school system. Among other reforms he proposed, was the opening of public schools after school hours for the use of the school gym facilities for teenagers. This was proposed as a positive way of combating juvenile delinquency.

Muchnick, who first expressed his opposition to segregated baseball in 1944, threatened to push for a bill banning Sunday baseball unless the Boston Red Sox hired a black player. The Sox organization agreed to give tryouts to three players. In consultation with Wendell Smith, sports editor of the Pittsburgh Courier, an important black newspaper, arrangements were made for tryouts for Sam Jethroe of the Cleveland Buckeyes, Marvin Williams of the Philadelphia Stars, and Jackie Robinson of the Kansas City Monarchs. Wendell Smith accompanied the players to Boston for the tryouts, which were scheduled for April 12, 1945. But that day President Franklin Roosevelt died and the tryouts were rescheduled for April 16.

Eddie Collins, general manager of the Red Sox, set as a condition of the tryouts that no photographers were to be present and no prior publicity for them must appear in any newspaper. The only witnesses to the tryouts, outside of the three players themselves and the Red Sox organization, were Muchnick and Wendell Smith. The three players were allowed to show what they could do. They fielded and then they batted. Williams and Jethroe did nothing spectacular, but Robinson was terrific. "You never saw anyone hit the wall the way Robinson did that day--bang, bang, bang, he rattled it," said Muchnick. When the workout was over, Muchnick went over to Joe Cronin the Red Sox's manager and Cronin said to him, of Robinson, "If I had that guy on this club we'd be a world beater." Cronin stated to Muchnick that he would be willing to sign Robinson. All three men were complimented and given application forms to complete. None of the men ever heard again from the Red Sox. Somewhere, between Cronin's initial enthusiasm and hard reality, something had happened. But at least the organization had done just enough, they felt, to get Muchnick off their backs.

Later in 1945, during a press conference with Branch Rickey, Wendell Smith asked the president of the Brooklyn Dodgers some questions concerning Rickey's newly announced Negro League team, the Brown Dodgers. After the conference, Rickey took Smith aside to discuss various matters. In the course of the conversation, Rickey asked Smith about the recent events in Boston and about how the

three players, whom Muchnick's pressure had brought to Boston, had looked. Rickey particularly wanted to know if any of the three players was really ready for the major leagues. Smith's reply was, "Jackie Robinson is."

Rickey sent his scout Clyde Sukeforth to Chicago to take a look at Robinson, who was playing there with the Monarchs. Sukeforth didn't get to see Robinson play, as he was injured, but on the strength of what he had heard about Robinson at the Boston tryouts and elsewhere, he arranged a meeting in New York between Robinson and Branch Rickey. At that meeting, Rickey explained to Robinson his ideas concerning the integration of baseball and the type of man that would be necessary to achieve the final goal. Robinson accepted the challenge that Rickey proposed to him and signed a contract.

Jackie Robinson spent the year of 1946 with the Montreal Royals, Brooklyn's AAA minor league team. The world held its breath and waited to see what would happen. There was little doubt now that Rickey intended to introduce Robinson into the Brooklyn Dodgers. In April, 1947, the call came and Jackie became a full fledged member of the Brooklyn Dodgers. A cabal among the Brooklyn players had circulated a petition to keep Robinson of the team. Rickey, however, took a tough line and threatened to fire any player that might attempt any action against his policies.

Then the problem spread throughout the National League. Votes were taken by many of the teams to see whether they should boycott play with Brooklyn. Baseball Commissioner "Happy" Chandler, with the support of Ford Frick, the National League president, declared that any player who boycotted play against Brooklyn or failed to play on opening day would be banned from baseball for life. With memories of what happened to "Shoeless" Joe Jackson and the other Black Sox still a living memory, this resistance completely collapsed. Robinson was welcomed to the Dodgers with little warmth.

But the Brooklyn resistance was mild to what Jackie Robinson would face from opposing teams. In every city the Brooklyn team traveled, Robinson was met with jeers, taunts and racial epithets. Never in the history of baseball has a batter faced so many knock-down pitches or an infielder so many spikings. Jackie Robinson was fair game. It was during a three game series in Philadelphia, that started on May 9, that Jackie seriously considered giving up the struggle and quitting baseball.

That he did not, may have a lot to do with a series that Brooklyn played in Pittsburgh starting May 16. On May 18, The New York Times published an article with the headline HANK GREENBERG A HERO TO DODGERS' NEGRO STAR.

This is the story: "Jackie Robinson, first Negro player in the major leagues, has picked a diamond hero - rival first baseman Hank Greenberg of the Pittsburgh Pirates. Here's why: Robinson and Greenberg collided in a play at first base during the current Dodger-

Pirate series. The next time Jackie came down to the sack, Hank said, "I forgot to ask you if you were hurt in that play. Assured that Robinson was unharmed, Greenberg said: "Stick in there. You're doing fine. Keep your chin up." This encouragement from an established star heartened Robinson, who has been the subject of reported anti-racial treatment elsewhere and admits he has undergone jockeying—some of it pretty severe. "Class tells. It sticks out all over Mr. Greenberg," Robinson declared.

Elsewhere, Greenberg also recollected this conversation, which included an invitation on Greenberg's part to dinner. Jackie turned down the invitation, because he didn't want to put Greenberg on the spot. But from that time to the end of Robinson's life, the two men remained friends. Others have portrayed this incident somewhat differently, but the result was the same.

This was the first positive gesture that Robinson had received from an opposing player since he had entered the sport and the first truly unselfish and ungrudging welcome he had received in major-League baseball.

Greenberg was not the only Jewish friend that Robinson found in Major-League baseball. In 1947, following the regular season, Sid Gordon joined Jackie on a barnstorming team organized by Charley Dressen.

When Jackie joined the Dodgers in 1947, the team had no Jewish players. On April 20, 1949, some two years after his debut, he was joined on the Dodger staff by Cal Abrams. Sometime later, Jackie received a death threat through the mail. When Jackie got a home run that day, Cal interposed himself between Jackie and the stands and whisked him to the dugout. Jackie was deeply impressed by Cal's courage. June 24, 1955 marked the Dodger debut of Sandy Koufax.

Through all difficulties, Jackie Robinson held his head up and continued to play the best baseball he was capable of. His hidden anger was transferred to his bat, his glove, and his legs. His fellow Brooklynites began to develop a grudging respect for his dignity, his fire, and his determination. This helped immensely to ease Jackie's way. Then, as the success of Jackie became more and more apparent, new black players were recruited.

Bud Selig, the commissioner of Major League baseball, the first Jew to ever hold such a position, said of Jackie Robinson, "It is still baseball's proudest moment and I believe it will always be baseball's proudest moment." On April 15, 1997, the fiftieth anniversary of Jackie Robinson's first Major League game, Selig announced the unprecedented action of the retirement of Jackie Robinson's uniform number, 42, from all teams in the majors, both National and American Leagues. The only exception would be in the case of players already wearing the number, who would be allowed to wear it until their retirement. No future player will ever be issued number 42.

A Scrip Note From Dubno

One of the oldest, and for over four centuries the most important of Jewish communities in Eastern Europe was the city of Dubno. The city was in the Volhynia oblast (province) in the northern part of the Ukraine. There are reasons to believe that there was a Jewish settlement in the area from the 12th century. Jews continued to live in the province after it was annexed by Lithuania and were granted rights of residence by the Lithuanian Grand Duke Witold.

In 1507 the ancient rites of residence of the Jews were again ratified by the authorities and from then, until the incorporation of the province into the Polish Crown, there was a considerable increase of Jewish population in the area.

Jews in Dubno are first mentioned in documents of 1532 in connection with the ownership of cattle. The oldest tombstone inscription in the Jewish cemetery dates from 1581. Various sources relate that during the Chmielnicki revolt of 1648-49, the Jews were massacred because Poles refused to permit them to take refuge in the fortress. The graves of these Jewish martyrs were located near the eastern wall of the great synagogue, where it was customary to mourn them on the Ninth of Av.

The Jewish community was reestablished shortly afterward under the patronage of the owners of the town, the princes Lubomirski, who accorded it special privileges in 1699 and 1713. Jewish poll-tax payers numbered 1,923 in 1765. The city became an important commercial center when the great fair of Lvov was moved there between 1773 and 1793. The Jewish population numbered 2,325 in 1780 and tripled in size during the next hundred years.

Jews engaged mainly in commerce, but there were also craftsmen among them such as tailors and furriers. A major trade was dealing in grain and hops. Tension arose between Jews and the local townspeople over Jewish economic activities. During the second half of the 16th century, Jews began to lease inns and engage in various branches of the economy connected with the estates. Some Jews acted as agents of landowners whereas others traded with the farmers.

In the second and third partition of Poland, sections of the province were annexed by the Russian Empire. During World War I and the Russian revolution which followed, the city changed hands a number of times with the community suffering extreme hardship. In 1915, Russian soldiers perpetrated pogroms when they enforced the expulsion of the Jews because of their supposedly disloyalty to Russia.

The situation deteriorated during the hostilities between the Ukrainians and the Bolsheviks. The disorders reached a climax with a series of pogroms against Jews by armed bands during the frequent changes of the regime. It was during this time that the illustrated 5 ruble scrip was issued by the Jewish Cooperative Store "Help."



One side is printed in Russian, the other in Hebrew. This scrip note circulated as a medium of exchange during the financial crisis which occurred.

After the First World War Dubno again became a part of Poland. Under Polish rule, the Jewish community maintained many cultural institutions and there was an active Zionist and pioneer movement.

Poland was the first country to fall under the Nazi invasion in 1939. Dubno became occupied by Soviet forces on September 18, 1939. All Jewish community institutions were closed and all political parties were forbidden. The only one Jewish activity allowed was a public kitchen for refugees from the West. All Jewish economic enterprises and buildings were nationalized. When the German-Soviet war broke out (June 1941), hundreds of young Jewish men escaped from Dubno to the Soviet interior. On the eve of the Nazi occupation of Dubno there were about 12,000 Jews in the city. After the Germans entered Dubno (June 25), the local Ukrainian population indulged in acts of murder and robbery, while the Germans extracted a fine of 100,000 rubles (\$20,000) from the Jewish community. On July 22, 1941, 80 Jews were executed by the Nazis in the local cemetery; one month later 900 more were killed.

The Jewish population was conscripted for forced labor and many succumbed to the unbearable conditions. The winter that followed (1941-42) was marked by hunger and disease, despite the attempts to provide relief through organizing public kitchens. The ghetto was established at the beginning of April 1942, and on May 27 the Nazi police moved in and "selected" over 5,000 "non-productive" Jews to be killed and buried in mass graves on the outskirts of the city. The destruction of the remnant of the community continued throughout the summer and in October, in a final move to liquidate the ghetto, the last 3,000 Jews were murdered, including about 150 discovered in hiding.

When the war was over only about 300 Jews from Dubno remained alive, including those who had returned from the Soviet Union. No Jewish community was reestablished after the war.

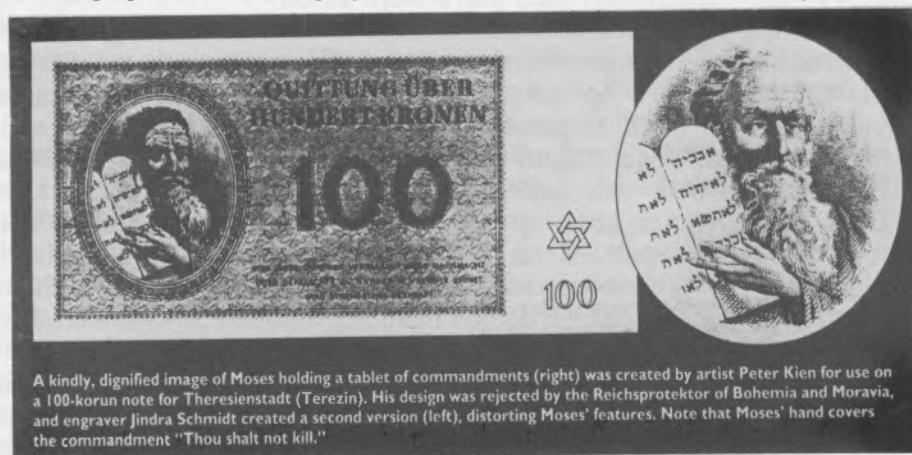
Schmidt Engraved Moses for Terezin Notes

by Gene Hessler

I count a number of bank-note engravers among my favorites; however this month my subject is Czech engraver Jindra Schmidt, who was born in 1897. Before his death in 1984, I was fortunate to receive some personally inscribed copies of his engravings. Since my mother's maiden name was Schmidt, I had tried to find out if his family came from Berlin as mine did (perhaps we were related), but unfortunately poor health kept him from responding before he died.

Jindra Schmidt is recognized as one of the premier Czech engravers. In addition to paper money for Czechoslovakia, Slovakia, and Bohemia and Moravia, he engraved bank notes for Cuba, Guinea, Mali, Poland and Romania. An excellent and inexpensive example of his engraving is the portrait of Peter Brandl on the Bohemia and Moravia 500-korun note, P(ick)-11. His expertise also was utilized in engraving postage stamps.

One of the assignments I'm certain Schmidt would rather not have received, however, was an order to engrave a portrait of Moses: not because of the subject, but because of its intended use. In 1939 the occupying Germans wasted no time in placing a flag on the 18th-century fortress of Theresienstadt (Terezin), and transforming it and its surroundings into a ghetto and place of transit to Auschwitz. This is the place the Germans used as a model of their humanitarianism, which they showed representatives of the Red Cross and others who wished to convince themselves and accept the German deception. Representatives of the International Red Cross and other visitors were announced well in advance, allowing plenty of time for cosmetic alterations to give the appearance of a clean and happy (ghetto) village. During such visits, clad in clothing that hid the emaciated bodies of the "villagers," children played openly until the visitors left. A string quartet would play Brahms or Mozart in the courtyard.



A kindly, dignified image of Moses holding a tablet of commandments (right) was created by artist Peter Kien for use on a 100-korun note for Theresienstadt (Terezin). His design was rejected by the Reichsprotektor of Bohemia and Moravia, and engraver Jindra Schmidt created a second version (left), distorting Moses' features. Note that Moses' hand covers the commandment "Thou shalt not kill."

To make Theresienstadt appear even more normal, paper money was created in 1943, even though there was nothing to purchase except some items confiscated from the internees. Peter Kien, an artist imprisoned at Theresienstadt, was ordered to design notes in seven denominations.

Kien's image of Moses holding a tablet of commandments was rejected by Reinhard Heydrich, the Reichsprotektor of Bohemia and Moravia, where the camp was located. The dignified portrait of Moses did not look "Jewish" to him. The kindly portrait was a tribute to the historic Moses; but extreme hatred for the Jews demanded a different image, one that did not suggest dignity and kindness. The hand of Moses was conveniently placed over the commandment "Thou shalt not kill," a detail Heydrich most certainly demanded.

Jindra Schmidt engraved a second version of Moses, but the Germans were not totally happy with it; Heydrich wanted the facial features distorted and even more lines added to the forehead. Nevertheless, notes with Schmidt's second version were offset-printed. Relatives were duped into sending money to the Bank of Jewish Self-Administration, where it was converted into Terezin crowns and carefully deposited in the appropriate name. The only ultimate use for these Terezin crowns by the unfortunate internees was for deposits on books in the library. No one bothered to ask for the return of their deposits.

I own a set of these notes because they are pieces of history, ugly as the reminder might be, and because of my admiration for the engraver. Complete sets of these notes, in denominations of 1 to 100 kronen, are available and reasonably priced.

Schmidt had another encounter with the occupying Germans when he was forced to remove the liberty cap, a symbol of freedom, from the figure on the 50-korun note (P-5) intended for Bohemia and Moravia. After the war, the figure with the cap appeared on a Czech 100-korun note (P-67). For about \$10, you can purchase both of these historical notes, one with and one without the liberty cap.

The Terezin notes are tangible reminders of an unfortunate period in the 20th century that should never be forgotten. For more information about the cap, see "A Symbol of Czechoslovak Liberty," *The Numismatist*, July 1992, p. 958. For more about Theresienstadt, consult issues No. 73 and 76 of *The Shekel*, official publication of the American Israel Numismatic Association.

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Remembering Jabotinsky Numismatically

And What He Would Say Today?

by Alan H. Burghauser, M.D.

Many Jews, not closely familiar with the history of Zionism and Israel, may not have heard of Zev (Vladimir) Jabotinsky. In reality, he was a major force in the Zionist's struggle for the establishment of the State of Israel. Born in Odessa in 1880, life's passage brought him to many locations and occupations. He is known for his involvement in many aspects of Jewish life throughout his years. Jabotinsky was an orator, writer, poet, translator, journalist, activist and soldier.

He was also the founder of the Jewish Legion, the Haganah in Jerusalem, the World Union of Zionist Revisionists, Betar, New Zionist Organization and became the spiritual leader of the Irgun Zvai Leumi and the Revisionist Right. He is best remembered as the idealist who confronted the Ben-Gurion led Jewish Establishment's doctrine of "self-restraint" against the British in Palestine.

Jabotinsky encouraged illegal immigration to Palestine to accomplish the ingathering of exiles from the Galut (diaspora) and create a Jewish majority in Eretz Yisrael. His followers became members of the Betar, Irgun, Lehi, Revisionist Zionists, Herut and today's Likud Party, currently under the guidance of Benjamin "Bibi" Netanyahu.

For these many achievements throughout his life, he has been given an esteemed place in Israel's monetary system and numerous State and private medals. Coins, banknotes, official state medals and private medallion art display his face, while proclaiming the glory of his many achievements. Presented here are a few of the medals honoring his role as the founder of the Jewish Legion and of Brit Yosef Trumpeldor-Betar.

He has been named as a champion of Zionism! The recent coins and banknotes honor him as a major leader of the Jewish people. An Irgun medal clearly shows the biblical borders of Eretz Yisrael as envisioned by Jabotinsky.

Israel is currently in turmoil and so are the feelings of many Jews throughout the world. What would Jabotinsky say, if confronted with modern day political and social conditions in Israel, In *Semol Ha-Yarden*, Jabotinsky writes prophetically that... "(in the biblical Land of Israel) there will prosper in wealth and happiness, the Arab, the Christian and The Jew." There was no ideology which expelled Arabs from the Land, as many staunch right wing fundamentalists proclaim today. For Palestine to effectively become "Eretz Yisrael", a Jewish majority would be required. But this was not exclusive. Jabotinsky believed that other religions and cultures could exist side-by-side with the Jews. From where did the Kahane ideals of an exclusive Jewish

State come? Was it not the Jabotinsky background that in the early days lead to the Jewish Defense League and subsequent right-wing political activism. At what point did the thinking stray from Jabotinsky's original ideology?

Although we cannot forget the atrocities committed by the Haganah and Palmach against their fellow Freedom Fighters of the Irgun Zvai Leumi, we can not hold them guilty years later. The lowest point of Jewish history, within the borders of Eretz Yisrael, was the spilling of Jewish blood on Jewish soil by Jews themselves. The *Altalena*, an Irgun ammunition ship which was destroyed by the Ben-Gurion led forces over "turf" can never be forgotten. However, these same people, like Ben Gurion himself, were dedicated to and worked towards the goal of the establishment of the State and should therefore be eternally honored.

Many a far right Jewish fundamentalist has condoned the assassination of Yitzhak Rabin. This is unconscionable in view of the fact that he was soldier, leader and visionary who gave his entire life for the establishment and the security of the State of Israel. The Jabotinsky Revisionists were once political opponents, but not revengeful enemies, like the extreme Jewish fundamentalists of today.

When the Religious Right took the ideology of Jabotinsky one step further - with the idea that they had the right, the obligation and the sanction of G-d to achieve their goals regardless of the results, the stage was set for disaster. An ideology, a plan, a path, is elevated to more than a mission when G-d's Will is introduced. An action or idea based on the Will of G-d, whether it be from the settlers in Hebron or the Hamas of Gaza is misguided.

The news coverage of this year's 50th Anniversary Salute to Israel Parade in New York was as astonishing as the murder of Yitzhak Rabin. The elected Prime Minister of Israel, Bibi Netanyahu, himself a "political descendant" of Jabotinsky's Revisionist, was publicly confronted by critics from all factions, which was inappropriate on the streets of New York. Coverage of the Palestinians, with placards and chants were expected - but not the significant media time allotted to their expression of their feelings. In fact, 250,000 Jews were present and the networks felt it necessary to give 50 Palestinians nearly equal time on the evening news!

What was even more upsetting was the clear evidence of a schism in world Jewry today. In a time when consolidation and unity means power, it was wrong for the Hasidim to condemn the presence of the State of Israel on television.

It was wrong for the Extreme Right to criticize Netanyahu for his efforts to achieve a "safe" peace in the Middle East. It was equally wrong for the opposition, the "political descendants" of Ben Gurion to berate the Prime Minister on camera, before the entire world. The "motorist," Rodney King's speech writer said it best, "Can't we all just get along together?"



Fresh in our minds and its implications not yet fully understood, stands the plans outlined during the recent Wye Conference. Who can comprehend how Bibi, a lifelong follower of the Jabotinsky Ideology, could shake the hand of a ruthless enemy of the Jewish People and share moments so amiable, as if these individuals were old friends. Why does Arafat come to the peace talks still wearing the uniform of a terrorist! Their major concession of removing anti-Israel remarks from the Palestinian Charter will probably not be accomplished. Few know that it would take a majority of all the small militant fragments of the Palestinians to ratify these changes. Arafat's politics usually fall far left of the majority of the remaining factions. Does any one really believe that Hamas will ever accept Israel? Arafat, even if he has "mellowed" over the years, is not the sole representative of the Palestinian people.

On the surface, it would seem impossible that Bibi Netanyahu could give up land, prisoners and ideals for an uncertain peace. Jabotinsky, the soul and conscience of the Jewish Right, however, wanted Jewish security but did not exclude it's Arab neighbors. Perhaps Bibi is not a text-book conservative, but rather a right-wing centrist who is both behind and ahead of his times. He has gone back to Jabotinsky's basic ideology and at the same time looked ahead, at the sake of his conservative political viability, to lay the groundwork for a lasting peace which will allow a safe Medinat Yisrael to flourish forever.

Jabotinsky's face is easily recognized after reviewing the numerous coins, notes and medals of Israel. His portrait should conjure up feelings of Jewish solidarity, the Zionist dream and the idea, that as a people, we deserve to make our own destiny. We are entitled to our sovereign homeland without outside interference, threats or preconditions. The Jews of Israel and the entire world must unite and proceed on a common path to fulfill Jabotinsky's prophecies!



Jewish History in Brousse by Areyh Shmuelevitz

The Ottoman Turks first appeared in Asia Minor in the late 1200's. They were called Osmanli or Ottomans from their great leader Osman or Othman who founded an extensive empire on the peninsula. The Ottoman Empire spread through Asia Minor, and until 1922 the realm built by Uthman and his descendants was called by his name, the Ottoman Turkish Empire. The Ottoman Turks continued to extend the areas by their conquests and in this way the Jewish communities of the Byzantine Empire came under their rule .

The first Jewish community to come under their protection was that of Bursa, called by the Jews Brousse. The city which was taken in 1326 by Urkhan (1326-1359), the son of Uthman. In accordance with the pact made between the inhabitants of the town and the captors, the Greek inhabitants were removed. the Jews returned to the town by themselves and settled in a special district, *Yahuda Mahallesi*, the Jewish quarter. The conquest was a blessing for the Jews after the experience of servitude under Byzantium, which had decreed harsh laws upon them.

The Jews were permitted by the sultan, who issued a firman (royal order), to build a synagogue called *Ez Hayyim*. They were also allowed to engage in business in the country without hindrance and to purchase houses and land in the towns and villages. On the other hand, they were obliged to pay the government the poll tax, called here *kharaj*. Its collection was placed in the hands of a communal board of elders (administrators) who usually paid for the poor. In order to be certain that the number of taxpayers was correct, the officers of the government treasury made the elders take an oath while holding a *Torah*, the Scrolls of the Law, in their hands. At a later period this tax was imposed upon the districts, and the community leaders of every district apportioned it in accordance with the members of each community.

The Jews of Brousse were all old inhabitants of the country and were called Romaniots or Gregos. During the 15th century they were joined by Jews from France and Germany, as well as refugees from Spain and Portugal. The sultan was to say that Isabella and Ferdinand, rulers of Spain, had made his country rich by expelling the Jews

The son of the sultan Urkhan, the vizier Suleiman Pasha, proceeded to Europe, capturing Gallipoli. This town, from early times, had had a small Jewish community, which, because of persecution by the Byzantine emperors, had not grown.

With the beginning of Ottoman rule, the community became enlarged when additional Jews who resided in Angora (Ankara) and Adrianople (Edirne) were captured by the sultan Murad I (1360-89). In Angora there existed a Jewish community from very early times. Adrianople, which the sultan turned into his capital in 1365, in place

of Bursa, became the largest town in the empire and contained the largest Jewish community in the Balkan Peninsula. Many Jews from Germany, Italy, and France lived there, as well as Karaites..

Spanish exiles settled in Brousse in the first half of the 16th century and the existing community of Romaniot (Byzantine) Jews assimilated among them. The Jews in Brousse continued to live in their special quarter where they continued to reside until the 1960s. The *Ez Hayyim* synagogue, which resembles a mosque, is the oldest of the town's three synagogues, the others, called Gerush and Mayor, having been established later by Spanish exiles.

In 1592 several Jews were accused of luring a man named Mirza b. Husain into their home and tying him to a pillar where they drew blood from him though he ultimately escaped. The sultan ordered the eight Jews involved to be exiled to Rhodes. Before Passover 1865, another blood libel accusation occurred, but the authorities took immediate measures to punish Greeks who began riots in the Jewish quarter.

Brousse Jews were chiefly occupied in trade. The merchants were mainly connected with the town's famous silk industry and there were also many craftsmen. More recently the majority imported and exported skins, grain, and silk.

In the middle and later part of the 19th century, there was a critical shortage of Turkish money used in every day business transactions. As a result, several Jewish organizations and individuals issued a cardboard scrip which circulated as money. Of the dozen or so known scrip from Jewish organizations, only one was printed in language other than Hebrew.



The 10 Para denomination scrip, issued by the College Israelite de Brousse, contains French, Arabic and Hebrew (Ladino) lettering. All of these issues are considered to be of the highest rarity with many believed to be unique.

In the second half of the 17th century, 1,200 Jews lived in Brousse. Prior to World War I the community numbered about 3,500. In 1927 this fell to 1,865, due to a considerable emigration to South America. In Buenos Aires, there is a substantial Turkish-Jewish community, which, while today widely intermarried with Ashkenazi or Sephardics, still retain many of their Turkish traditions.

In 1939 there were 2,400 Jews in the Turkish community, but by 1969 only 350 to 400 remained.

The Latest Israel Issues

Two special items from the Israel Government Coins and Medals Corporation would make meaningful keepsakes. First is the story of Noah's Ark, which has joined the subjects appearing IGCM's continuing Biblical Arts series. A new series of one, two and 10 new sheqalim coins recall the scene portrayed in Genesis 8:12, "And he ... sent forth the dove, and she returned not to him anymore."

According to the Biblical story appearing the book of Genesis, Noah was "righteous in his generation" and was chosen to sustain the human race and all species of living things in the wake of a flood sent by God to wipe out evil and wickedness and create a new and better world.

Noah prepared for 120 years. He planted cedar trees for the construction of the ark, which took 50 years. When it was completed, he, his family and a male and female from each species of living thing shut themselves into the ark. The rains came and lasted for 40 days and 40 nights.

When at last the ark came to rest atop Mount Ararat, Noah sent out a raven, which returned. A week later, he released a dove, which came back with an olive branch in its beak. After another seven days, he sent the dove out again. This time it did not return, and Noah understood that there was once again dry land on the earth.

A common reverse for each of the Noah's Ark coins features a stylized depiction of Noah after the flood, ascending a dove out to find dry land. A cloud and rainbow appear in the background. A second rainbow appears on the obverse design, along with the dove returning with an olive branch in its beak and the legend "Noah's Ark Gen. Chaps 6-9", in both English and Hebrew. The denomination in numeral form appears at center right, above the spelled-out version in both languages.

Specifications for each issue are as follows:

- 10 new sheqalim - struck in proof quality in .900 fine gold measuring 30mm in diameter, weight 17.28gr.

- Two new sheqalim - struck in proof quality in .925 fine silver, measuring 38.7mm and weighing 28.8 grams.

- One new sheqalim- struck in proof-like quality .925 fine silver, measuring 30mm and weighing 14.4 grams.

This is the fourth issue in the annual Biblical Arts series; earlier issues were dedicated to Abraham's Offer to Sacrifice Isaac; the Judgment of King Solomon and Miriam and the Women.



Israel's Noah's Ark design



Marking a more modern event is Israel's 50th Anniversary Mint Set, minted to just 10,000 for distribution around the world. Two of the men held dearest by the Israeli nation – Theodore Herzl and David Ben-Gurion – are prominently featured on the set's packaging.

The set features all of Israel's currently circulating coins: 1, 10 and 50 agorot and a half new sheqel in bronze, as well as the one and five new sheqel pieces struck in copper-nickel.

The designs on these coins are inspired by motifs on the coins of ancient Judea and the Kingdom of Israel.

In addition, the set contains a special half-sheqel coin with a special Hanukkah Lamp from England, the rulers of Palestine at the time of independence. All coins are sealed in plastic and housed in a 10-page color album, which tells the story of Israel's fight for freedom.

These items, as well as all issues of the Israel Government Coins and Medals Corporation are available from the AINA New Issues Office P.O. Box 836, Oakland Gardens, NY 11364. The toll free telephone number is 800-562-6467.

The commissions A.I.N.A. earns on IGCM sales to our members are necessary to defray our organization's expenses. A.I.N.A. prices are exactly the same as from any official distributor. Please support A.I.N.A. and purchase your IGCM issues through us.

The ALEPH BETH Page

by Edward Janis

...Dedicated to the Beginner

Q. The Pidyon HaBen coins after 1976 were issued with a fineness of .800 silver. Because they contained less silver than the previous Pidyon HaBen coins which were .900 fine silver, were these later issues "kosher" for the Pidyon HaBen ceremony which makes it possible to redeem first born sons of non-Kohan mothers? - R. T.,

Charleston, S.C.

A. When the original issues of Pidyon HaBen coins were contemplated, the Bank of Israel sought the advice of a group of the outstanding rabbinical consultants in Jerusalem. This ancient ceremony in which the first born son on the mother's side is redeemed on the thirty-first day of his birth by five silver coins which were to have been Shekels started in antiquity and is carried on to this day. Only the first-born son of a Kohan mother or a Levite mother was exempt from the redemption.

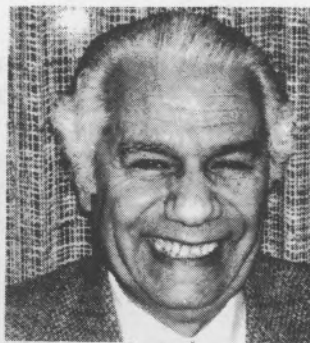
In later periods, it was acceptable in the Diaspora to use the legal tender of the native country where the child was born. The distinguished group of scholars decided that the five coins should have a combined weight of not less than 130 grams and contain not less than 117 grams of pure silver. This therefor meant that each one of the individual coins had to weigh 26 grams and contain 23.4 grams of pure silver. These were the exact specifications of the issues that started in 1970 and continued through 1974. The coin weight of 26 grams multiplied by the .900 fineness of the silver was equal to the prescribed 23.4 grams of pure silver.

In 1975, when the denomination was changed from 10 Lirot to 25 Lirot, the weight was changed to 30 grams and, as you state, the fineness was reduced to .800 fine. This does not mean that the pure silver was reduced in the subsequent coinage. The total weight of 30 grams multiplied by the .800 fine silver content is equal to 24 grams of pure silver which is in excess of the prescribed 23.4 grams by .6 gram. This is a very small amount but nevertheless in your vernacular a "kosher" coin for the Pidyon HaBen ceremony.



New Series of Israeli Banknotes

by Shmuel Aviezer



At the beginning of 1999 the Bank of Israel will begin the process of gradually replacing the current series of banknotes with new notes. Within the framework of this process, starting on January 3rd 1999, the Bank of Israel will issue new NIS 20 and NIS 100 notes, and during the course of the year additional NIS 50 and NIS 200 banknotes will be issued. The denominations of the new banknotes will be identical with those of the old ones.

The old NIS 20 and NIS 100 banknotes will continue to constitute legal tender for about a year and a half after the new notes have been issued. Throughout this period the old notes will be valid for all payment transactions. After this period, the public will be able to exchange the old notes for the new ones at the Bank of Israel for another four and a half years, until the end of the year 2005.

The decision to replace the old notes with new ones was made in 1995 in view of the technological improvements that have envolved worldwide in the sphere of security features and protection against counterfeiting. This process of replacing old banknotes with new ones every few years is accepted all over the world.

It is worthwhile to mention that the first banknotes of the current series were placed into circulation on September 4th, 1985 with the advent of the new sheqel. On that day, three new denominations were issued: NIS 5, NIS 10 and NIS 50. The design of the first two was identical to their counterparts in the old sheqel series. ie. IS 5000 and IS 10,000. These two notes have since been replaced by coins, thus leaving the NIS 50 as the only denomination of the first three that still is in circulation after a period of more than thirteen years.

In the intervening period, three more banknotes were introduced, namely NIS 100 on August 19, 1986; NIS 20 in April 12, 1988 and NIS 200 on February 16. 1992

It certainly is a wise decision to prepare a new series of banknotes that exploits the new developments in the domain of security elements and graphic novelties that should weld well into the next millennium. The Bank of Israel will issue detailed descriptions of every banknote when it is put into circulation. In the meantime the guidelines dominating the forthcoming series can be summarized as follows:

a) The design of the new series is vertical rather than horizontal as has been in the case with all of Israel's banknotes as yet. The vertical notes in banknotes is known to have originated with Chinese banknotes. But in 1976, Switzerland issued a new series in which the back side was featured vertically and in their latest series, introduced since 1995, both sides were depicted vertically.

b) The dominant colors of the banknotes are similar to those currently in circulation except for the NIS 20 which will be green instead of gray.

c) The portraits of the personalities will be identical to those depicted on the current ones.

d) The same security elements will be used for all the new denominations.

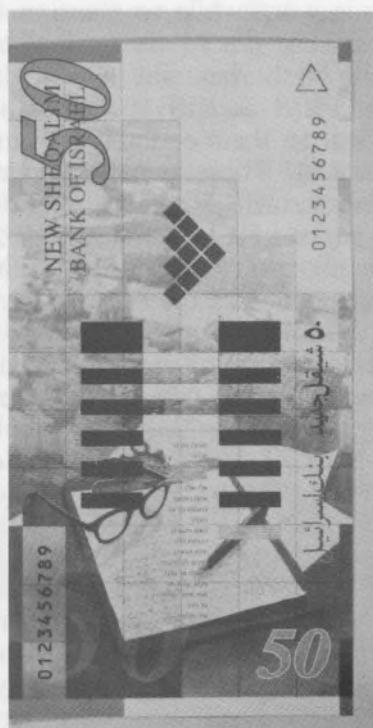
e) Special signs for the blind, conspicuously printed, will be featured on all the banknotes.

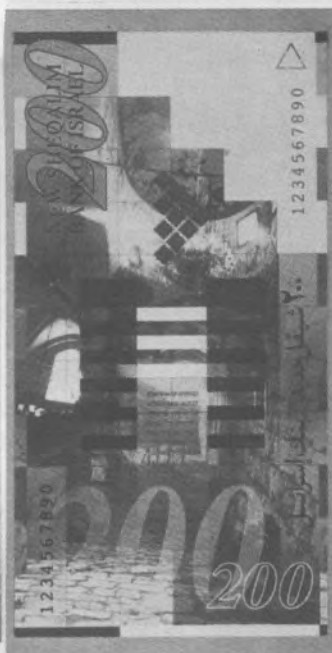
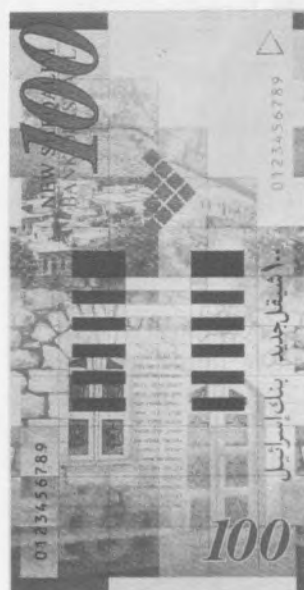
f) The structure of the new notes suggests they have been designed to facilitate automatic processing.

The new series has been designed in accordance with the recommendations of the Public Committee for the Design of Banknotes and Coins which advises the Governor of the Bank of Israel in this matter.

This committee has been chaired in the past few years by former Supreme Court President, Chief Justice Moshe Landau, and since May 1997 by former Supreme Court Justice Gabriel Bach. The design of the banknotes is the work of Naomi and Meir Eshel of Jerusalem, who share the credit of shaping many commemorative coins and stamps.

Finally, a newsworthy item: The Bank of Israel has announced that a new denomination of NIS 500 will be issued for the first time in Israel at a future date which will bear the portrait of the late Prime Minister Yitzhak Rabin.





Some Facts and Figures about Israeli Currency

by Shmuel Aviezer

Prior to the issue of the NIS 5.- circulation coin in January 1990 there were 11 million banknotes of the same denomination in circulation. Currently, there remains around one million. Probably a substantial part thereof is lost and will never be retrieved by the Bank of Israel.

When the NIS 10- coin was put into circulation in February 1995, there were 16 million banknotes of this denomination in circulation. Two years later some 3 million banknotes were yet to be handed over to the Central Bank.

After the introduction into circulation of the NIS 20.- banknote in April 1988, the number of the banknotes in the NIS 10.- denomination was reduced by 11 million within one year. In parallel, 8 million NIS 20.- were absorbed in circulation in the same period.

The one agora coin ceased to be legal tender in April 1991. On the eve of its annulment there was 176 million coins in circulation. Today there still remain some 170 million unretrieved one agora coins which probably will never reach the vaults of the Bank of Israel.

Circulation coin mintages, datelined 1997

Denomination	Mintage	Mint
5 agorot	6,144,000	State mint, Chile
10 agorot	21,600,000	Royal mint, Norway
10 agorot	21,600,000	De Nederlandse Mint, Utrecht
1/2 sheqel	5,376,000	State mint, Chile
1 sheqel	30,240,000	De Nederlandse mint, Utrecht
5 sheqalim	2,160,000	De Nederlandse mint, Utrecht
5 sheqalim	2,160,000	State mint, Finland

Five end-of-decade Independence Day Coins

The year 1998 marks the fiftieth year of Israeli Independence. The special jubilee coin issued on Independence Day depicts the blue and white flag of Israel surrounded by little stars.

On the previous four end-of-decade Independence day coins issued, national or state motifs were displayed on the obverse, as follows:

1958 – On the tenth anniversary of Israel the coin portrayed the state emblem as a stylized menorah.

1968 – Celebrating the 20th anniversary of the state, the Independence Day coin depicted a panorama of United Jerusalem.

1978 – On the occasion of the 30th Independence day, the coin showed an olive tree.

1988 – To commemorate the 40th anniversary of Israel, the Independence Day coin depicted the ceremony of the Declaration of Independence by David Ben-Gurion.

The 1996 Independence Day coin, commemorating 3000 years of Jerusalem, City of David, carried the legend:

"But Judah shall dwell for ever and Jerusalem from generation to generation".

In the annual international competition held by the numismatic journal "World Coin News", this coin was chosen as the "most historically significant coin 1996".

Source: Annual Survey, 1997 Bank of Israel, Currency Department



Jewish History in Tasmania

Tasmania is an island south of Australia, established as an English penal colony in 1803. Several Jewish names appear in its early history. In 1820 a land grant was made to Emanuel Levy. The charter granted for the Bank of Van Diemen's Land in 1823 contains the signatures of Judah and Joseph Solomon among the shareholders. A petition from Bernard Walford was granted for a Jewish burial ground in 1828.

In 1837 there was a total of 132 Jews, of whom 124 were free. By 1854 the Tasmanian Jewish population was 435, of whom 259 were free. In 1847 it was arranged that all Jews in Hobart and Launceston prisons should have the privilege of attending synagogue and refraining from work on the Sabbath. Pass holders were permitted to be counted in a *minyan*, but they could not have honors bestowed on them.

Most of the early settlers were illiterate and stated their occupation as farmers. Some, however, rose to prominence.

No convicts were brought to the island after 1853. With the arrival of Orthodox newcomers from England, and spurred on by the need to distribute charity, the community consecrated its first synagogue in Hobart on July 4, 1843. In March 1864 the Hebrew Proprietary School was permanently incorporated with the synagogue. The first *bet din* in the city dates from 1911. The Hobart synagogue is the oldest standing synagogue within the British Commonwealth outside of England. The Tasmanian Hebrew Benevolent Society was formed in 1847. The Hobart synagogue celebrated the 120th anniversary of the laying of its foundation stone in 1963. The community remained small and has been constantly reduced by intermarriage. The Launceston synagogue flourished for some years, serving about 100 families, but eventually the Jewish population of the town dwindled, the trustees died, and the religious articles were removed to Hobart. The synagogue was closed down in 1871, but it was reopened in 1939.

Due to shortages of small coins, merchant tokens were circulated as currency. Lewis Abrahams was a draper (tailor) on Liverpool Street in Hobart Town and issued penny and half penny tokens in 1855, many of which have survived till today.



Jaffa: Crossroads of Asia

David M. Alexander

Jaffa is one of the world's oldest cities, predating even biblical times. In ancient times, it was Palestine's only point of communication with the Mediterranean. One legend states it was even built before the Great Flood. Jaffa today has nothing of such ancient times; its earliest remnants date to the Roman era and later times.

Jaffa is built of the local yellow limestone, crowded housing with narrow paved alleys sloping down through the city from its walls and gates to its harbor. It's population is made up of a mix of Arabs and Jews, Muslims and Christians. The city is littered with numerous mosques and churches, as the population is divided into many sects and religious cults.

Jaffa's importance as a economic port is giving way to uprising Haifa, although it still serves as the "gate" to Palestine for those immigrants and travelers who arrive by ship landing in Jaffa harbor.

Jaffa is mentioned in Egyptian writings far back as the 15th century BC, as one of the many Canaanite cities conquered by Pharaoh Thutmose III of Egypt. Egypt maintained control of the region for another couple of centuries, until it was taken by the Philistines, a relatively advanced nation from beyond the sea.

In about circa 1200-1020, the Hebrew tribes migrated from Egypt conquering and settling in Canaan, slowly encroached towards the fortified city. During the reign of King Solomon of the United Israelite Kingdom, Jaffa served as the port to Jerusalem, and through it were disembarked the cedars of Lebanon trees used for building the Solomon Temple. The prophet Jonah embarked there for Tarshish. A prosperous region, it served both as a center for wine making and as a port for the later Judean kingdom, after the separation of the Israelite kingdom.

Jaffa is mentioned later on a clay prism as being conquered by Assyria in 701 BC. During the 5th century BC, like the rest of the land, Jaffa was ruled by the Persians, and once again trees were brought in through the Jaffa port to build the Second Temple after King Coresh of Persia had given permission for the Jews, exiled by the Babylonians, to return to their ancient land.

During this time, Jaffa was ruled by Sidonite Phoenicians, famous for their maritime exploits, and during the 4th century BC, the city was influenced by the Greek and Hellenistic culture, especially after Alexander of Macedonia conquered the land when he invaded the Persian empire.

From 167 BC, when the Hashmonite Jews rebelled against Hellenistic rule and established the Hashmonite kingdom, until 63 BC when Pompey of Rome invaded and annexed the land as a Roman Province, Jaffa once again served as a major port for the capital of Jerusalem.

During the first century AD the Christians first began appearing in Jaffa, and in the 2nd and 3rd centuries AD that followed, Jaffa became a full-fledged Roman city, with its name changed to Flavia-Joppe.

Little is known about Jaffa during the reign of the Byzantine Christians, and it was taken by the Muslims in 638 AD, who ruled until the end of the 11th century AD when Jaffa and all of Palestine was conquered by the Crusaders. During the period of the Crusades, Benjamin of Tudela sojourned at Jaffa and found there only one Jew, a dyer.

Jaffa changed hands between Christians and Muslims as Saladin conquered it from the Crusaders, and Richard Lion-heart took it back. Jaffa finally fell to the Muslims in the 13th century AD, and was destroyed in order to prevent any further invasion by Crusaders coming by sea. Jaffa, according to the traveler Cotywyk, was a complete ruin towards the end of the 16th century.

The city was ruled by the Mamluks until the 16th century, when the Ottoman Turks took control of the Islamic empire. Jaffa being relegated to a minor fishing village and port. In 1780, the grand Rabbinate of Constantinople officially requested a Christian official, one Hanna Domina, to protect Jews passing through Jaffa on their way to Jerusalem.

On the 13th of March, 1799, Napoleon laid siege to the town and it fell, but following the massacre by Napoleon's troops, a plague broke out and Napoleon was forced to withdraw his forces.

Only in the 19th century, did the Turkish rulers begin to rebuild Jaffa and several important governors built fortresses, gates and provided an ample water supply to the city. In 1820, Isaiah Agimann, who acted as a banker at Constantinople, shocked by the humiliation to which Jews were exposed to at Jaffa, purchased there a piece of property which he legally transferred to the Sephardic community in Jerusalem. One part of this served as a free hotel for Jewish travelers in which he fitted a small prayer room. Little by little the Jews began to establish themselves in Jaffa. By the 1830's, Jews began settling in Jaffa, mainly renting houses from Arabs, with only a few of them buying homes. In 1831, Ibrahim Pasha, the rebelling governor of Egypt, in order to consolidate his control in Egypt, moved up along the coast of Palestine and Jaffa surrendered to him without a fight. His rule did not last long, and Jaffa returned to Turkish rule 10 years later. In 1839, a body of Askenazim, coming from Europe, established themselves at Jaffa. The community, however, was too poor to buy a cemetery and continued to bury its dead in Jerusalem.

More and more Jews and Christians settled in Jaffa throughout the eighteen-hundreds. The Christians, Europeans and some Americans, settle in their own neighborhoods—the "colonies." While also forming their own neighborhoods, the Jews of Jaffa formed a socially and culturally rich community—despite their wide range of ancestry, and a mix of both Sephardic and Ashkenazi Jews.

It became apparent as Jaffa continued to build further increased Jewish population that strife would occur between Arab and Jew. By 1909, a decision was made to build an all Jewish suburb of Jaffa, to be called Tel-Aviv. During the Arab riots of the 1920's, the inner parts of Jaffa were gradually deserted by Jews and were entirely abandoned by Jews in 1947.

The Arab general strikes in conjunction with Arab boycotts in the mid 1930's paralyzed the seaport which caused havoc with imports to Tel-Aviv. A hastily constructed port in Tel-Aviv alleviated this situation and Jaffa never again became a prominent seaport. The riots which broke out in Jaffa upon the decision by the United Nations to partition Palestine soon escalated out into full stage war and brought thousands of volunteers from other Arab lands. These volunteers established themselves as rulers of the city and brought much hardship to the inhabitants.

In the first stages of the War of Independence, the British protected Jaffa from the Jewish forces but on May 13, 1948, the city fell to Jewish forces with most of the Arab occupants abandoning Jaffa and leaving by way of the sea.

In 1949, Jaffa and Tel-Aviv were merged into one city which has grown today to be the largest urban settlement of the new Yishuv and the core of conurbation which is in fact a "megalopolis" stretching from Herzlyyah in the north, to Rehovot in the south.

This article was found on the internet at <http://www.kargatane.com> and is reprinted with additions by your editor.

Jaffa is commemorated with a State Medal issued in 1965 and a coin, issued in 1989, part of the Sites in the Holyland series.



Voyage of the Damned

By Marilyn Henry

REPRINTED FROM THE JERUSALEM POST

As the St. Louis steamed toward Havana from Hamburg, Germany, with nearly 1,000 Jews fleeing the Nazis aboard, Recha Weiler desperately nursed her dying husband Moritz. While other passengers enjoyed the elegance of the civilized cruise after the repressions and humiliations of Germany, Weiler spent most of the voyage in her cabin with Moritz. But her efforts failed. The university professor died aboard the ship and was buried at sea.

An estimated half of the passengers were to die later after both the US and Cuba rejected their pleas for refuge. The cruel 40-day journey sent them back to Europe to face the Nazis. Because of British restrictions on immigration to Palestine they were unable to obtain the necessary permits.

Some 59 years after the St. Louis's desperate passage back and forth across the Atlantic, the US Holocaust Memorial Museum and its Survivors' Registry are trying to trace the fates of its passengers, including the the 61-year-old widow, Recha Weiler, originally from Cologne.

The St. Louis left Germany on May 13, 1939. Its passengers, most of them from Germany, had expensive documents – some bogus – for entry into Cuba. When the ship arrived, however, Havana – and the US – refused to admit them. The St. Louis sat in the harbor for days. Desperate relatives packed motorboats and approached the anchored liner, shouting messages to loved ones. All awaited the outcome of frantic international negotiations to allow the refugees to disembark.

Ultimately, only 29 passengers were permitted to land in Havana. Then the ship was ordered to leave – maneuvering slowly and tantalizingly near the coast of Florida before turning back to Europe.

On June 17, 1939, the St. Louis docked at Antwerp: 214 passengers remained in Belgium, 224 went to France and 181 to the Netherlands. Another 288 passengers went ashore in Britain on June 21. But, the end of that journey was, for its passengers, the beginning

1946

PERMIT TO ENTER ERZ-ISRAEL (PALESTINE)

67428

SHOSHUA

SURNAME **WARSHAWSKI** Name **SHOSHUA**

Father's Name **Joseph** Mother's Name **Lea**

Place of Birth **Polesna** Day of Birth **1929**

Nationality by Birth **Polish**

HAS BEEN FOUND QUALIFIED BY THE REPRESENTATIVES OF THE YEMEV FOR REPATRIATION TO PALESTINE.

Authority: a) "And they shall abide in the land that I have given unto Jacob my servant, wherein your fathers abode, and they shall abide therein, even they, and their children, and their children's children, for ever" (Ezekiel, XXXVIII)

b) "With great mercies will I gather thee" (Isaiah, XLVI)

c) Lord Balfour's Declaration of 2nd November, 1917.

d) The Mandate for Palestine.

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HEALTH DEPARTMENT

7 MAR 1946

of the Holocaust. "The fate of the 963 is a microcosm of the Holocaust," said Scott Miller, a researcher at the American museum who is organizing the St. Louis project. Belgium, France and the Netherlands proved to be only temporary havens as they were quickly overrun by the Nazis. A large number of the passengers who sought sanctuary there were deported and perished in the camps. Some went into hiding. Others apparently fled Europe, most likely before 1941.

Miller estimates that as many as 450 of the St. Louis passengers survived - most of them emigrating to the United States. However, Miller knows of at least eight who subsequently went to England. Another eight migrated to Israel, four went to Canada, three to Australia, two to France, one to the Netherlands, one to Argentina, and four to Chile.

Miller's estimates do not necessarily reflect the whereabouts of St. Louis passengers today; many have died, while others may have moved on. One passenger, for example, hid in Belgium during the war, emigrated to the US, and then quickly resettled in Palestine. It seems extraordinary that, after being turned away once, the overwhelming majority of the St. Louis survivors still came to the US after the war. Many must have felt the same sense of betrayal that haunted passenger Wilhelm Sydower.

Sydower had boarded the ocean liner intent on finding refuge for his family - a wife and daughter he left behind - and had planned to bring them over when a sanctuary was secured. Instead, he was returned to Europe and he and his loved ones hid out the war in Belgium, says his daughter, Renee Schifter of Tel Aviv. After the war, the family returned to Germany. Sydower died within five years, but not before telling his daughter of the journey.

"He told me about the problems they faced to get to a safe shore and how the United States of America, the great nation of immigration, was unable to take in 1,000 people who were in danger of being murdered," Schifter said. "He told me that the Americans were not much better than the Germans. They did not kill people with their own hands - however, they did not help them in time." Schifter, who now works on behalf of survivors, refused to emigrate to the US. "Instead I went to Israel, because I never wanted to stay in Germany," she said.

Miller suggests that others did go to the US after the Holocaust because it may have been easier than entering Palestine in 1946-47. Those who migrated to Israel went at different times, from different places and under different circumstances, he said. "It was not the original intent of any of them to go to Palestine," said Miller, who did graduate work at the Hebrew University of Jerusalem.

Before Miller's project, little was known about the fates of the St. Louis passengers, in part because the voyage was only the beginning of their Holocaust experiences. Much of what is known about the survivors is where they were at the war's end, not at its start.

Today, many passengers of that tragic voyage hold the American policy of 60 years ago responsible for the death of their family members. Michael Barak of Ramat Hasharon is one of them. Barak was two days shy of his fourth birthday when he boarded the St. Louis with his parents. At the end of the journey, his family disembarked in the Netherlands. In 1943 they were deported to Theresienstadt. Michael's father, Manfred Fink, later died en route to Auschwitz. Barak came to Israel in 1946 as part of the youth aliya program. His mother, Herta Fink, followed in 1948.

To document the fate of each of the St. Louis passengers, Miller has scoured archives in Israel, the US and Europe. At this stage, he says, the project is nearly complete. Among the Israeli institutions consulted were the Jewish Agency's Missing Persons Bureau, known for its postwar efforts to locate family members of those who came to Palestine; Yad Vashem; and the Jerusalem branch of the American Jewish Joint Distribution Committee, which did extensive relief and resettlement work after the war.

Only 70 passengers remain unaccounted for, says Miller, who has appealed to the public for information. It is assumed that the 70 survived, because there is no evidence to the contrary. Their names do not appear in memorial books or on shipping manifests, or on lists for deportations, concentration camps or displaced persons camps. Miller says that the project is central to the mission of the Holocaust Museum and the Survivors' Registry, partly because it will assemble information about the US role in the Holocaust. Miller hopes to trace the remaining passengers by next May, the 60th anniversary of the St. Louis' tragic journey, which became known as "the voyage of the damned."

It is believed that a commemoration of the St. Louis voyage could open an international discussion on the American and European refugee policy during the World War II. An independent Swiss panel of international historians, known as the Bergier Commission, is expected to release a report at year's end about Switzerland's wartime refugee policy. Switzerland admitted about 28,000 Jewish refugees, but has drawn international condemnation for turning away another 30,000.

The United States, which also turned away refugees, has yet to be strongly criticized. Its policy on Jewish refugees during the war seems to have been swept under the rug. Only 29 percent of all Americans know that the US did not admit all European Jews who sought refuge before or during the war, according to a survey of the American public conducted for the museum and released last spring. The survey found that 34 percent were unaware of the American refugee policy, while 37 percent thought the US admitted or probably admitted the Jewish refugees.

However, acknowledgement of the US's not so admirable role

during the Holocaust came recently from US Undersecretary of State Stuart Eizenstat. In two separate reports on the financial ties between the Nazis and neutral states during World War II, Eizenstat talks about the cold response given the St. Louis. In the June report, Eizenstat admitted that "America's response to the early stages of the slaughter of European Jews was largely one of indifference." Eizenstat noted that the United States accepted only 21,000 refugees from Europe and did not significantly raise or even fill its restrictive quotas, accepting far fewer Jews per capita than many of the neutral European countries and fewer in absolute terms than Switzerland. "No country, including the United States, did as much as it might have or should have done to save innocent victims of Nazi persecution Jews, Gypsies, political opponents and others," Eizenstat said in an earlier report in May 1997. "Restrictive US immigration policies kept hundreds of thousands of refugees from finding safety in the United States, most tragically exemplified by our refusal to allow the St. Louis to dock with its cargo of refugees – many of whom perished when the ship was forced to return to Europe."

The St. Louis was not the only ship forced to return its cargo of Jewish refugees back to Germany. In 1947, nine years after the St. Louis incident, and almost two years after the end of World War II, The ship Exodus, carrying 4,530 Jewish souls was captured by the British Navy in mid-ocean on July 18, 1947. After a heroic struggle against insurmountable odds, its passengers were forcibly removed and were deported in three British transport ships back to Hamburg, Germany.

But this time the struggle of the unarmed immigrants against the British received world attention which undoubtedly influenced the members of the United Nations to vote for the division of Palestine and the establishment of the State of Israel.

There are no commemorative medals honoring the St. Louis, and so the Exodus 1947 State medal of Israel must serve as the numismatic illustration for this story.





MOSHE KOHN

Franklin D. Roosevelt, 32nd president of the US (1933-1945), is commonly understood to have been a rock-ribbed anti-Zionist, just as he is supposed to have ignored the plight of European Jewry in Germany and German-occupied Europe during World War II out of anti-Semitic motives.

"Proof" of his alleged anti-Zionism is the statement he is supposed to have made after meeting with Saudi Arabian King Abdul Aziz Ibn Saud aboard an American cruiser off Suez in 'February' 1945. 'He allegedly said, 'supposedly in an anti-Zionist tone, that he learned more about the Jewish problem in five minutes of speaking with Ibn Saud than he could have learned from any other source. And this has long been interpreted to mean that he was persuaded by the Arabian monarch's rabid anti-Zionism and anti-Semitism.

We have a rather different version of that encounter and of Roosevelt's attitude from Peter Grose, a former New York Times correspondent and managing editor of Foreign Affairs magazine, in his essay, "The President versus the Diplomats," in the book, "The End of the Palestine Mandate," edited by William Louis.

Grose relates that when he met Chaim Weizmann for the first time in February 1940, Roosevelt suggested that the problem of the Arabs could be "settled with a little baksheesh." Weizmann replied that "uprooting the entire Arab population would not be quite as simple as that."

Roosevelt's idea, as recalled by his secretary of the treasury, Henry Morgenthau, Jr., was to call Palestine a religious country. Then he would leave Jerusalem "the way it is" and have it run by a joint committee of representatives of the "Orthodox Greek Catholic Church" (sic). Then he would "actually put a barbed wire around Palestine and... begin to move the Arabs out, providing land for them "in some other part of the Middle East... Each time we moved out an Arab we would bring in another Jewish family... There are lots of places to which you could move the Arabs."

A few days after the 1944 election, in which he was elected to his fourth term, he told Edward Stettinius, who soon succeeded Cordell Hull as secretary of state, that "Palestine should be for the Jews, and no Arabs should be in it." Stettinius recorded this in his diary on November 10, 1944.

According to Grose, in Roosevelt's vision, "the Arabs must be moved out of Palestine, whether they liked it or not: whether with 'baksheesh' or resettlement funds. Palestine should be made 'exclusive Jewish territory.'"

As for Ibn Saud: Grose writes that in the last months of his life,

Roosevelt decided to persuade the Arab monarch to accept his plan for a Jewish Palestine. Stettinius wrote in his diary on January 2, 1945 that Roosevelt wished to take along to his meeting with the king a map showing the relationship of Palestine to the totality of the Near East. He intended "to point out to Ibn Saud what an infinitesimal part of the whole area was occupied by Palestine, and to explain, that he could not see why a portion of Palestine could not be given to the Jews without harming in any way the interests of the Arabs."

Roosevelt subsequently told his adviser Bernard Baruch that of all the men he had ever met, Ibn Saud "gave him the least satisfaction."

Grose relates: "Reporting to Congress on March 1, Roosevelt ad-libbed a phrase that sent shivers through the American Jewish community and puzzled even his own advisers." He told Congress: "On the problem of Arabia, I learned more about the whole problem, the Moslem problem, the Jewish problem, by talking with Ibn Saud for five minutes than I could have learned in the exchange of two or three dozen letters."

Roosevelt's confidant, Harry Hopkins subsequently wrote that the only thing the president learned, "which all people well acquainted with the Palestine cause knew, is that the Arabs don't want any Jews in Palestine."

Stettinius wrote in his diary that Roosevelt "was now convinced that if nature took its course, there would be bloodshed between the Arabs and Jews," and "some formula, not yet discovered, would have to prevent this warfare."

In Roosevelt's last days, he indicated that he thought the Palestine problem might be beyond his and British prime minister Winston Churchill's power to solve, and that the new United Nations Organization "would create the Jewish state and underwrite its survival with an international police force."

But Roosevelt still hoped to have a personal role. Grose quotes the president as telling Frances Perkins, his secretary of labor: "I think Eleanor and I will go to the Near East and see if we can manage to put over an operation like the Tennessee Valley system that will really make something of the country. I would love to do it... I don't know any people who need someone to help them more than the people in the Near East."

Roosevelt died on April 12.



Warsaw's Jewish History

Jews were apparently living in Warsaw by the end of the 14th century, but the first explicit information on Jewish settlement dates from 1414. In 1423 the records show ten Jewish families paying tax in Warsaw, and about the same number exempted. The hostility of the townsmen of Warsaw to Jewish settlement in the capital was particularly strong. In 1483 the Jewish inhabitants were expelled, although some were living there three years later.

There is no information about Jews in the city between 1498 and 1524; evidently they had either been driven from the city entirely or remained in the outskirts on property owned by the Polish magnates from where they could enter the city for business purposes. Eventually, in 1527, the townsmen of Warsaw obtained the privilege *de non tolerandis Judaeis*, authorizing the exclusion of Jews from the city. Because of its importance as a political and commercial center, however, their connection was not entirely severed. A number of Jews were able to continue to reside in the outskirts, and some managed to gain access to Warsaw itself.

The census for 1792 records 6,750 Jews in Warsaw, forming 9.7% of the total population. Several scores of Jewish entrepreneurs engaged in flourishing business as moneylenders, court factors of royalty or the nobility, army suppliers, or agents for foreign embassies. These were the nucleus of the great Jewish bourgeoisie which subsequently formed in Warsaw. They were mainly immigrants from abroad or from other towns in Poland.

After the first partition of Poland (1772), Warsaw Jewry, in particular the poorer sector, took an energetic part in the Polish uprising against the Russians. Many Jews volunteered for guard duties, and a number joined in the fighting in the Jewish legion formed under Berek Joselewicz. In their onslaught the Russian troops massacred the Jewish civilian population. In 1805 fresh attacks on Jews in Warsaw were made by the Polish populace. Nevertheless, there was now continuous immigration of German-speaking Jews from Prussia, Silesia, and other places to Warsaw.

After the formation of the Napoleon-sponsored duchy of Warsaw the Jews were not deprived of the rights of citizenship, but in 1808, under the "infamous decree" of Napoleon, restrictions were imposed on Jewish rights for ten years. In 1809 a "Jewish quarter" was established outside in which the only persons permitted to reside were Jewish owners of real estate, wholesale merchants, manufacturers, bankers, army suppliers, and doctors, on condition that they wore European dress, were able to read and write Polish, German or French, and sent their children to general schools.

During the existence of Congress Poland, the size of the Warsaw community increased to become the largest in Europe. Natural

increase was responsible for only part of this growth, which was mainly the outcome of the migration to Warsaw beginning in the 1860s and particularly after the pogroms in Russia of 1881, when 150,000 Jews moved to Warsaw, a substantial number coming from Lithuania and Belorussia, and from the Ukraine.

The Jews of Warsaw took an active part in the two Polish uprisings against Russia, especially in the second in 1863. At the end of the 1870s there was a recrudescence of anti-Jewish feeling in Warsaw and throughout Poland. In December 1881 a pogrom broke out in Warsaw in the wake of the Russian pogroms, motivated in particular by the notion that the "Litvaks" (Lithuanian Jews) were the promoters of Russification in Poland.

Throughout this period, the Warsaw Jews considerably extended their activities in the economic sphere, and the social and economic differences within the community grew more marked. Jews played an important role in finance and all sectors of commerce and also in industry. As an example, of the 20 bankers in Warsaw, 17 were Jews. Jewish bankers initiated and developed various industries in the state, participated in the construction of railroads, held the monopoly for the sale of salt and alcoholic beverages, leased the Jewish taxes, and engaged in other activities.

Hasidism spread rapidly in Warsaw. In 1880 two-thirds of the 300 approved synagogues, and many prayer rooms, were hasidic, and this also reflected the proportion of Hasidim to the total Jewish population in the city. In 1904 Polish Jews formed the Geulah company which participated in acquiring land for the society of Ahuzzat Bayit which pioneered the building of Tel Aviv.

During World War I thousands of refugees arrived in Warsaw. In 1917 there were 343,400 Jews (41% of the total population). The German occupation brought improvement from the political standpoint, but the concentration of refugees and the havoc wrought by war increased the economic distress.

During the period of renewed Polish independence (1918-39) The tendency of the Polish state to centralize economic activity in its own institutions, the anti-Semitic direction of its policy and the anti-Semitic feelings rife among the Polish public, as well as the economic action taken against the Jews severely affected Jewish life in Warsaw. The number of Jewish unemployed reached 34.4% in 1931, while that of those without means of livelihood was even greater. In 1933 half of the members of the Warsaw community were exempted from the communal tax as they were unable to furnish the minimal payment of five zlotys a year. Consequently the pressure of emigration increased, in particular to Palestine.

When German forces entered the city on Sept. 29, 1939, there were 393,950 Jews, comprising approximately one-third of the city's population living in Warsaw. Between October 1939 and January 1940 the German occupation authorities issued a series of anti-Jewish

measures against the Jewish population. These measures included the introduction of forced labor; the order that every Jew should wear a white armband with a blue star of David, and the special marking of Jewish-owned businesses; confiscation of Jewish real estate and other property; and a prohibition against Jews using the railway and other public transportation.

In April 1940 the Germans began constructing a wall to enclose the future Warsaw ghetto. On October 2, the Germans established a ghetto for all Warsaw Jews and Jewish refugees from the provinces. Within six weeks all Jews or persons of Jewish origin had to move into the ghetto, while all "Aryans" residing in the assigned area had to leave. From time to time the authorities rounded up able-bodied people in the streets and sent them to slave labor camps.

In April 1941 some 25,000 Jews from the Warsaw ghetto lived in these camps under conditions that rapidly decimated their numbers. After the outbreak of the German-Soviet War (June 1941), many of the inmates in the camps were executed. It is estimated that by the summer of 1942, over 100,000 Jews died in the ghetto. The deportations were preceded by a series of terrorizing "actions," when scores of people were dragged out of their homes and murdered in the streets. Just one day before the mass deportations to Treblinka began (July 21, 1942), 60 hostages were taken to the Pawiak Prison. Three days later, the president of the Judenrat, Adam Czerniakow, committed suicide following a demand by the Nazis that he cooperate with them in the deportations.

The number of deportees averaged 5,000-7,000 daily, sometimes reaching 13,000. Some of the victims, resigned to their fate as a result of starvation, reported voluntarily to the "Umschlagplatz," lured by the sight of food which the Germans offered to the volunteers, and by the promise that their transfer to "the East" meant they would be able to live and work in freedom. The number of victims, including those murdered in the ghetto and those deported to Treblinka, was approximately 300,000 out of the 370,000 inhabitants in the ghetto prior to July 1942. After this Aktion, daily life in the ghetto was paralyzed. Walking in the street was punishable by death. Only groups of workers marching under armed guard were to be seen.

On April 19, 1943, a German force, equipped with tanks and artillery, under the command of Col. Sammern-Frankennegg, penetrated into the ghetto in order to resume the deportations. The Nazis met with stiff resistance from the Jewish fighters. Despite overwhelmingly superior forces, the Germans were repulsed from the ghetto, after suffering heavy losses. Sammern-Frankennegg was relieved of his command, and Gen. Juergen Stroop, appointed in his stead, immediately resumed the attack. Street fighting lasted for several days, but when the Germans failed in open street combat, they changed their tactics. Carefully avoiding any further street clashes, the

Germans began systematically burning down the houses. The inhabitants died in the flames, while those hiding in the canals and bunkers were killed by gas and hand grenades. Despite these conditions, the Jewish fighting groups continued to attack German soldiers until May 8, 1943, when the resistance headquarters fell to the Germans. Over a hundred fighters, including Anielewicz, died in this battle. Armed resistance lasted until June 1943. With the help of the Polish "People's Guard" some 50 ghetto fighters escaped from the ghetto and continued to fight the Germans in the nearby forests as a partisan unit named in memory of Anielewicz.

The Israel Government Coins & Medals Corp. issued a State Medal in 1993 commemorating the 50th Anniversary of the Warsaw Ghetto uprising.



About 6,000 Jewish soldiers participated in the battle for the liberation of Warsaw. Warsaw's eastern suburb, Praga, was liberated in September 1944, and the main part of the city on the left bank of the Vistula on Jan. 17, 1945. On that day only 200 Jewish survivors were found in underground hideouts in the ruins of destroyed Warsaw. By the end of 1945 about 9,000 Jews had settled in Warsaw. Warsaw became the seat of the Central Committee of Polish Jews. After the war Warsaw Jews left Poland in three main waves: in 1946-47 after the great pogrom in Kielce; in 1957-58; in 1967-68 when the Polish government launched its official anti-Semitic campaign. After 1968 Jewish institutions, although officially not closed, had actually ceased to function. The number of remaining Jews, mostly aged people, was estimated at 5,000 in 1969.



1903 City of Warsaw Bond
4 1/2% obligation of 100 Rubles

ODCINEK 49
(zwroca się wystawcy)

S. 3
23.689

S. 3

CZEK 49 Konto 23.689

Szmul Nusen Stabholtz

WARSZAWA

Warszawa dnia 19

Zł. 10000 gr.

Na złotych 10000 gr.

Pocztowa Kasa Oszczędności w Warszawie
wypłaci na ten czek okazicielowi z ^{tego} _{naszego} rachunku kwotę
złotych dwuście tysięcy

Podpis:

S. Stabholtz

Jewish Check from Warsaw, circa 1920, of Szmul Nusen Stabholtz
In Memory of Polish Jewry – State Medal, 1989 5749

Obverse

The words "Polish Jewry" in Hebrew are formed by desecrated Jewish tombstones. In the background is a burning Jewish village, a lit menorah and a fleeing refugee. Along the circumference the words "SAW YOU WELTERING IN YOUR BLOOD" and the source "Ezekiel 16:6" in Hebrew above and in English below.



Reverse

Jewish village in Poland with its typical folk characters. To the right, depiction of a refugee; a symbol of the Wandering Jew, fleeing eastward, suggesting longing for the Land of Israel. Along the circumference, the words "IN MEMORY OF POLISH JEWRY", above in Hebrew and below in English.



CLUB BULLETIN



DONNA J. SIMS N.L.G.

Editor

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INS OF LONG ISLAND - Exhibit/study topics for the October meeting were anything numismatic beginning with the letter "A" and any new acquisitions. Plans are in the making for the annual Hanukkah party in December.

INS / ICCLA OF LOS ANGELES - Executive Director Mary Yahalom spoke on one of her favorite topics at the October meeting, lithographed medals. Ever enthusiastic about her collection, Mary always has a rather unique selection of her medals to enhance her presentation.

INS OF MASSACHUSETTS - INSM held its first meeting of the season in September with several members in attendance and displaying a great interest in having the club meet on a monthly basis. It was decided however, to hold the annual dinner in the spring instead of at the end of the year. Several topics were discussed at the meeting: recent issues of coins, medals and paper money of Israel; the problem of and what to do about past issues of coins and medals tarnishing, whether it would be wise to polish them and what could be done to prevent tarnishing on future issues; and how collecting coins of Israel should be considered as a show of support for Israel instead of as an investment. Ed Shade spoke on the future of Israel coin collecting at the October meeting and Herman Balken spearheaded a discussion on gold coins of Israel at the November meeting.

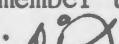
SUPPORT YOUR CLUB WITH ATTENDANCE AND PARTICIPATION

INS OF MICHIGAN - In September, Arnold Shay talked about new Holocaust material he had recently obtained at the special dinner meeting held at the Cafe Cortina. At the October meeting, Milt Shapiro spoke on "Alaska - The Jewish Connection". Milt covered some Jewish highlights and history in connection with his recent trip to Alaska.

INS OF NEW YORK - Exhibit topics at the November meeting were: the letter "U", topic - flower; calendar - Balfour Day; and recent acquisitions. As always, the challenge is for anyone to bring one numismatic item with all three categories.

COMING UP - SOMETHING NEW: AINA/The Club Bulletin will soon begin a "Buy/Sell/Exchange" column that will be incorporated into The Shekel/Club Bulletin. This idea had been suggested and was looked into by several persons and it was decided that this could be a regular feature if enough interest was shown. So therefore, please send to me a list of any items that you may wish to buy/sell/exchange and we will see where this idea may lead to. All inquiries and responses will be handled through me at my post office box address shown at the top of the Club Bulletin. Please include complete and full information such as your name, mailing address and a telephone number (to be used only if necessary) along with your list. Inquiries will be published in one of the future issues of the Club Bulletin. Anyone interested in what they see are to let me know in writing and I will then connect you with the proper person. So, let me hear from you.

MOMENTS IN THOUGHT: Life is the first gift, love the second, and understanding the third (Marge Piercy). . . . The art of being wise is the art of knowing what to overlook (William James). . . . I have learned ... that it is a lot easier to react than it is to think ... that you can keep going long after you think you can't ... that either you control your attitude or it controls you ... that learning to forgive takes practice ... that true friendship continues to grow, even over the longest distance. Same goes for true love ... (Anonymous).

COMMENTS FROM DJS: As we head into 1999, I wish to express my personal greetings for the new year to one and all for a year of well being and good health. Do remember to support your club meetings. . . . Be well, be happy. 

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